



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

EVOLUTION. By FRANK B. JEVONS, M.A., D.LITT. London: Methuen, 1900. Pp. 301. 3s. 6d.

THE title of this book is misleading, for there is little in it that concerns the theory of science that passes under the name of "evolution." Instead we have presented a discussion of how the thoughts and actions of a man will be modified who, accepting the theory of evolution, "wishes to do his best in the world." The book is therefore not one of science, but rather of philosophy, with a leaning toward the practical discussion of man's attitude and conduct through life.

The exposition of the theory of evolution is fairly accurate; indeed, it is founded chiefly upon the essays of Huxley, and consequently could hardly fail in this respect. The author is greatly troubled over the stoicism characteristic of many great scientific minds; a stoicism founded on the scientist's unfailing confidence in the uniformity of nature. It is difficult to understand why this confidence should be called faith, and faith of the same character as that which leads to the acceptance of a religious creed or certain principles of conduct. The confidence of the scientist is based on all the evidence that can be gathered; it has been strengthened with every year's advance; it would cease if a single exception were found to the established laws. This confidence has little or nothing in common, as a psychological process, with faith in a divine purpose, and Mr. Jevons is not convincing in his attempt to place the mental attitudes in the same class.

If it is one of the chief purposes of the book to establish an agreement between the "ethical process" and the "cosmic process," the conclusion is not completely satisfactory. But it is important to note how little a theory of conduct is affected by such a discussion. The attitude of optimism or pessimism rests with the individual's temperament rather than with a line of argument.

It must be confessed that the book seems very long for the conclusions summarized in the last chapter.

B. M. DAVIS.

THE UNIVERSITY OF CHICAGO.

ETHICS AND RELIGION. A Collection of Essays by SIR JOHN SEELEY, DR. FELIX ADLER, MR. W. A. SALTER, PROFESSOR HENRY SIDGWICK, PROFESSOR G. VON GIZYCKI, DR. BERNARD BOSANQUET, MR. LESLIE STEPHEN, DR. STANTON COIT, AND PROFESSOR J. H. MUIRHEAD. Edited by the Society of Ethical Propagandists. London: Sonnenschein, 1900. Pp. 324. 5s.

WE have in this book twelve essays by nine men. The preface states that "the majority of these essays were written ten years ago;